

CHRISTIAN INTELLIGENCER

AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FINE"—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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POETRY.

[For the Christian Intelligencer.]

TO ELIZA.

Thy friends are in eternal rest,
Thy cease thy lonely weeping;
For with a Saviour they are blest,
And with their Father's sleeping.
Then cease to mourn in fell despair,
And cease thy bosom's heaving;
Pour out thy soul in fervent prayer,
And cease thy lonely grieving.
When death arrives with gentle hand,
Thy troubles calmly closing,
So soon, but yet, a little while,
Thou'lt be with them reposing.
But when the last morn tints the skies,
The spirit's soul is rising,
Thou wilt be with them all arise,
Thy glory highly praising.
Thou wilt be with them, forever blest,
In courts with praise resounding,
Thou wilt be in eternal rest,
Where pleasures are abounding.

THE VOICE OF SPRING.

BY MRS. HEMANS.

I come, I come—I have called me long—
I come o'er the mountains with light and song!
Ye may trace my step o'er the waking earth,
By the winds which tell of the violet's birth,
By the primrose-stars, in the shadowy grass,
By the green leaves opening as I pass.

I have breathed on the South, and the chestnut-flowers,
By thousands, have burst from the forest-bowers,
And the ancient graves, and the fallen fane,
Are veiled with wreaths on Italian plains.
—But it is not for me, in my hour of bloom,
To speak of the ruin or the tomb!

I have passed o'er the hills of the stormy North,
And the larch has hung all its tassels forth,
The fisher is out on the sunny sea,
And the rein-deer bounds through the pasture free,
And the pine has a fringe of softer green,
And the moss looks bright where my step has been.

I have sent through the wood-paths a gentle sigh,
And called out each voice of the deep blue sky,
From the night-bird's lay through the starry time,
In the groves of the soft Hesperian clime,
To the swan's wild notes from the Icelandic lakes,
When the dark fir-boughs into verdure break.

From the streams and fountains I have loosed the chain;
They are sweeping on to the silvery main,
They are flashing down from the mountain brow,
They are dashing spray on the forest boughs,
They are bursting fresh from their sparry caves,
And the earth resounds with the joy of waves.

Come forth, O ye children of gladness, come!
Where the violets lie may be now your home.
Ye of the rose-cheek and dew-bright eye,
And the bounding footstep, to meet me fly,
With the law, and the wreath, and the joyous lay:
Come forth to the sunshine! I may not stay!

Away from the dwellings of care worn men,
The waters are sparkling in wood and glen;
Away from the chamber and dusky hearth,
The young leaves are dancing in merry mirth;
Their light steps thrill to the will-wood strains,
And youth is abroad in my green domains.

But ye!—ye are changed since ye met me last;
A shade of earth has been round you cast!
There is that come over your brow and eye
Which speaks of a world where the flowers must die!
Ye smile!—but your smile hath a dimness yet;
—Oh! what have ye looked on since last we met?

Ye are changed, ye are changed!—and I see not here
All whom I saw in the vanished year!
There were graceful heads, with their ringlets bright,
Which tossed in the breeze with a play of light;
There were eyes, in whose gleaming laughter lay
No faint remembrance of dull decay.

There were steps, that flew o'er the cowslip's head,
As if for a banquet all earth were spread;
There were voices that rang through the empyrean sky,
And had not a sound of mortality.
—Are they gone?—is their mirth from the green hills
—Ye have looked on death since ye met me last!

I know whence the shadow comes o'er ye now;
Ye have striven the dust on the sunny brow;
Ye have given the lovely to Earth's embrace;
She hath taken the fairest of Beauty's race:
With their laughing eyes and their festal crown,
They are gone from amongst you in silence down.

They are gone amongst you, the bright and fair;
Ye have lost the gleam of their shining hair;
—But I know of a world where there falls no light:
I shall find them there, with their eyes of light;
Where Death mid the blossoms of morn may dwell,
I tarry no longer!—farewell, farewell.

The summer is hastening, on soft winds borne;
Ye may press the grape, ye may bind the corn!
For me, I depart to a brighter shore;
Ye are marked by care, ye are mine no more.
I go where the loved, who have left you dwell,
And the flowers are not Death's!—fare ye well, farewell!

BENEVOLENCE.

Oh, never let us lightly ding
A barb of woe to wound another;
Oh, never let us haste to bring
The cup of sorrow to a brother.
Each has the power to wound—but he
Who wounds that he may witness pain,
Has learnt no law of Charity.
Which never inflicts a pang in vain,
'Tis God-like to awaken joy,
Or sorrow's influence to subdue;
But not to wound—not to annoy,
Is part of Virtue's lesson too:
Peace, winged in fairer words above,
Shall bend her down and brighten this,
When all man's labor shall be love,
And all his thoughts—a brother's bliss.

HOPE.

Reflected on the lake I love
To see the stars of evening glow,
So tranquil in the heavens above,
So restless in thy waves below.
Thus heavenly hope is all serene;
But earthly hope how bright so'er,
Still fluctuates o'er this changing scene,
As false and fleeting as thy fair.

IMPROMPTU ON WASTE.

BY THE LATE EDWARD KNIGHT, ESQ.
Oh! waste not thou the smallest thing,
Created by Divinity;
For grains of sand the mountains make,
And atoms infinity.
Waste not thou then, the smallest time,
'Tis imbecile infirmity;
For well thou knowest, if aught thou knowest,
That seconds form eternity.

CHRISTIAN INTELLIGENCER.

WAR OR PEACE.

War is the sink of all justice; the feast of that voracious "man-eater"—Death. Inevitable as it may sometimes be to those acting in self defence, the spirit of offensive warfare is manifestly opposed to the merciful religion of Jesus Christ; and it has often been a matter of astonishment to us, that those who profess to be the followers of the Prince of Peace, do not, either as nations or individuals, more generally act upon the pacific maxims which characterize his religion as being more divine—more benevolent and conducive to the happiness of mankind, than any other which was ever introduced into the world. What is the use of war? By it the independence of nations is cast forth to the uncertain consequences of success or defeat;—millions of unoffending people are made sufferers;—and the last warm drop of the heart's blood of thousands—men of ardent hopes, and, may be, of endearing associations in life—is drained out forever. We are no friends of war. As Christians—as friends of our brethren of the human race, we are, and from principle must be, opposed to that system of violence and bloodshed which has been adopted by contending nations from the practice of more barbarous times. But this is no answer to our question. We repeat, then, What is the use of war? "To settle controversies between nations." But settlements obtained in this way are generally more expensive to the treasury of the nation, to the prosperity and lives of the people, than the amount of the bill to be settled. Admitting, however, that war has the effect to settle difficulties and obtain justice, we ask whether those difficulties may not be settled in a more safe and honorable way and at a less sacrifice of life and treasure? In cases of controversy between individuals, is it generally found to be the best and most righteous mode of adjusting the existing difficulties for those individuals to proceed to personal violence? In a state of savage society this may indeed be regarded as the legitimate method of recovering violated rights; but in a christian country, in civilized society, the appeal is more wisely made to certain civil tribunals, provided by such society, where the final decision is peaceably made and subsequently acquiesced in. And why, we ask, upon the same principles, may not nations agree to refer the subjects of dispute to some friendly and impartial Court, whose decision, as agreed upon by treaty, shall be deemed final? We see no reason why an understanding to this effect might not be made to prevail among all christian nations. The consequences, we apprehend, would be as friendly to truth and justice, as they have ever been in the existing mode of settling national difficulties, and then the saving there would be to the lives and to the happiness of mankind would be immense.

We have been led to these reflections by reading an excellent Address delivered before the Pennsylvania Peace Society in Philadelphia, in January last, by JOSEPH R. CHANDLER, Esq., Editor of the U. S. Gazette—a copy of which, in a pamphlet form, has been politely sent us—probably in token of early friendship—by the Author. We have seldom read any thing of the kind by which we have been more edified; certainly we have never witnessed a spirit with which we could hold a freer and more unreserved communion than with that manifested in the Address. It is the spirit of christian benevolence, pleading eloquently for the unlimited prevalence of the pacific principles of the religion of Jesus;—a spirit which does honor to the author as it is so happily kindred to that of our divine Master.

Mr. Chandler considers christianity to be promotive not only of moral good but of great physical advantages. Wherever it has exerted an influence, civilization and all the best blessings of social union and public prosperity have followed. This influence, he trusts, is destined to change the world from a field of strife and blood to a paradise of holy affections and kind offices,—to "beat the swords into plough-shares and spears into pruning hooks," and ultimately to bring that "peace on earth and good will towards men," which were first announced as one of the great objects of the christian system. This anticipation is not visionary, if christianity be true.

In obviating the objections that are often brought against the opinion which is somewhat extensively embraced, that the authority for war is unscriptural, Mr. C. says:

The authority for war that is derived from certain portions of the Old Testament, seems, if taken without reference to

the circumstances of the people whose history is recorded, to be of the highest character and most conclusive nature. For it cannot be denied that the Israelites were directed by divine command, to pursue wars of a most unprovoked kind, and to a most sanguinary extent. The sword drank deep of the blood of nations, and their garments were literally rolled in blood.

We have not time to discuss metaphysical questions; but we may be permitted to say in reply to any arguments, drawn from these admitted premises, that while God is unchangeable in his nature and attributes, he allows of various means of executing his purposes, and where he makes an extraordinary intimation of his will concerning a particular event, we may suppose that the means also are allowed to be extraordinary.

And if the wars of the Israelites, undertaken by especial command of Heaven to execute especial vengeance, be quoted as authority for war under the present dispensation, we certainly have as much a right to ask, at this time for a sign as a demonstration of God's approval as did they of old. And we should expect our warriors, not only with a thousand to put ten thousand to flight, but they should by the same rule, stay the sun and the moon in mid-course in the heavens, until their miraculous victory should be complete.

The promises and prophecies of the Old Testament are certainly to be fulfilled, if they have not already reached completion. The word of God wherever to whomsoever given, can never return empty: fulfillment is its necessary consequence. But he made the people of the earth the ministers of his righteousness, and while he allowed, nay commanded war, he rendered his own interference too conspicuous for his people one moment to suppose themselves more than the humble agents of his will. And sometimes, as if they were slow in execution, or perhaps to check their presumption, his judgements outstripped their tardy gait, and lightnings, and hail, and a fearful noise, scattered the assembled foes, and gave their tents and their towns as spoils to the astonished Israelites.

The silence of the New Testament too upon the subject of war, is frequently urged as an argument against our pacific efforts; for if war had been a sin, such as non-combatants assert, how soon would the Saviour and his immediate followers have uttered a prohibition of its exercise, by those who were to be called by his name; yet it is urged that in no portion of his preaching or their Epistles, is there a direct command to abstain from exercising the profession of a soldier.

In this form the arguments of our opponents do assume plausibility, at least, and certainly claim response.

The object of scriptural doctrine is a change of human motives, and a purification of the fountains whence issue the streams of human actions. He who formed the heart knew that if its propensities were rightly directed, no evil thing could result from actions which it dictated. Moral evils must cease with the termination of impure desires and unhallowed motives—and when desires are purified, crimes, drunkenness, murder, and war, must be no more, for "whence do they spring but from your lusts?"

The scriptures give us the golden rule of action, "that we mete out to others the measure that we would receive."—And the obligations to Christianity are found less in absolute and direct prohibition, than in comprehensive requirements: else would they be inconsistent with the advancement of knowledge, and lack adaptation to the improvement and melioration of society.

But a few years have passed since men discovered that the evils of slavery were amounting to a sin. They searched the records of truth for authority—they inquired at the oracles of God; and the Old Testament authorised slavery by special command—and the milder discipline inculcated by the new, bade servants or slaves obey their masters.

Yet slavery is a moral evil, felt deeply by the wretch who writhes beneath its pressure; and mourned bitterly by those who have a proper sense of human rights, and understand the obligations and uses of civil society. Slavery then does not stand within the scope of the direct prohibitions of scripture. Yet christian philanthropists have discovered that all unjust inflictions are opposed to the spirit of the divine commands; and they have labored to efface this great moral evil from the list of human errors: And we perhaps should at all times do well to remember, that any practice that results in positive sufferings, or is continued by the sacrifice of individual and public rights, is an evil; and as such stands obnoxious to the censures of philanthropy, and opposed to the comprehensive requirements of the New Testament.

In our remarks we do not admit that the explicit directions of Christ are not prohibitory of war: The reproof of violence in any form, and the assumption of ven-

geance to himself, might, if we thought them necessary to the argument we are pursuing, be urged with much potency in its behalf. Nor should we be unmindful of his examples especially to be observed. But it is foreign to the plan proposed for these observations to consider the subject in that light, nor would it perhaps be consistent with the catholic views of the Society which I now address.

On the subject of settling national controversies by arbitration, the author observes:

It is, most frequently, a false estimate of national honor that leads rulers to appeal to the sword. It is an extension of the same feelings of pugnacity that induces a passionate individual to anticipate the protection of the law and resent a personal injury. It is the want of some friendly voice in public councils, to advise of consequences, some one who would risk the danger of a sneer from the Sempronius of the time, and urge an appeal to the arbitration of other powers.

We know that under ordinary circumstances, public opinion is so acted on by those whose interests or feelings dictate war, that a gulf yawns before him who should dare advise pacific overtures. But how glorious, in after times, should be his name, who, Curtius like, should leap into the abyss and sacrifice momentary honors for the lasting benefit of his country.

Such a glorious example, though it has not yet been, may soon be found, when the generation that is now starting into action, shall have attained our age and our situations, with their minds deeply imbued with the pacific principles that it is our duty, and, I hope, our practice to inculcate. When all the favorable circumstances, with which we shall surround them, shall have had their natural and certain influences, we may hope a nation of men will arise with no more thought of vengeance or fear of aggression than now operates upon individuals in a well regulated community.

We may expect that nations will as habitually refer their mutual grievances to the arbitration of other well-adviced powers, as now individuals, seek redress for private injuries in the courts of justice. Nor will it be denied that these public difficulties are more readily solved by disinterested nations, than can be private disputes by the decision of a jury. In the latter case, personal feelings, private animosity, thirst for pecuniary emoluments or desire to inflict public disgrace, spur on the litigants; while in the former, possibly not ten individuals of the belligerent powers cherish towards each other a hostile policy—and perhaps a large majority are connected by ties of interest or consanguinity.

It will be perceived by the following that neither Mr. C. nor the Society he addressed, condemn defensive war. In this we must unite with him and them. It is no part of duty to surrender life, liberty, or any rightful enjoyment without resistance.

We have already declared that, as an association, we do not condemn that part of a war which is really and ostensibly defensive; we have no controversy with those who associate for the general good to free the soil from the pollution of a foreign, mercenary foe. That state of society that gives rise to such aggressions, will scarcely be in the period when we may hope the maxim of the Founder of Christianity, to turn the other cheek to him that smiteth on the right, will find any practical illustration; yet we do say, that a war of defence is as great an evil as that of conquest; want, poverty, death and a demoralization of public sentiment, are no more consequent upon an army that marches to attack, than upon that which assembles to resist. It is the association of the particular materials of which almost any army is composed, and the almost necessary consequence of evil communications, that constitute a part of the moral evils of war. The habits of a camp of any kind have never been friendly to virtue, and with solitary exceptions we may censure it as a nursery of vice. But I need not press this portion of my subject.

I address those, undoubtedly, who consider war as a national calamity; who would, not less than the members of a Peace Society, heartily deplore its existence. It is only on the practicability of rendering Peace universal that we shall differ. I therefore forbear to appeal to your feelings by picturing the horrors of a stricken field. I do not ask you to go forth and count the groans of the dying, to see, where morning beheld youth and manly vigor, rich in golden anticipations, the setting sun cast its lingering rays upon their stiffening corpses;—to mark how greedy is rapine for their plunder, holding at bay the prowling, Hyena that goes forth by the sickly light of the moon, scenting from afar the human feast that man's passion has spread to his ravening appetite. I do not ask you to follow the track of an invading army, to see the smiling fields and the works which art and industry have slowly reared, trodden out by the reckless foot of soldiery;—to go and sigh over the mouldering ruins of what was once the

abode of comfort or the monument of taste; to listen to the moans of age as it leaves the demolished, smoking roof, where it had vainly looked for an abiding place, to grow pale, as females shrink in the rude grasp of an unbridled soldiery. It is not thus that I would make converts to Peace or enforce the doctrines that we deem connected with the best interest of society.

Terrible as these are to contemplate, and appalling as this picture might be made, they are less to be deplored than that moral waste, that fearful mental sterility which blasts the bud of human intellect, and, expanding in an atmosphere of war, dries up the fountain of generous philanthropy, and indurates the heart.

I need not urge these things upon your sympathies, for they are indeed foreign to the purposes of our labors. We desire to check the spirit in which war is undertaken, and direct to nobler purposes the energies and means with which it is prosecuted; not to unnerve the arm that is lifted in defence, or to raise an argument out of consequences, when our subject has alone to do with the expediency of the cause. Hence we meet without fear the charge of inconsistency as politicians, and the argument against our society as derived from the respect which an, and we among the rest, pay to those men who, to their other acts of devotion to the public good, have added skill to plan defence against an invading enemy—and courage and firmness successfully to resist the attack.

We must make one extract more. Speaking of the importance of educating the rising generation in those principles of peace, true honor and virtue, on which, under God, all that is to be hoped from christianity as operating to bring war to an end and to extend the blessings of peace and good government, Mr. C. says:

But this glorious labor is not for our sex. The seed-time of the human mind is given to female hands; and I thank God, that on this, as on all former occasions on which I have appeared before you, or joined with you in the duties of our society, woman forms the majority of assemblage,—woman assists in maturing our plans and gives a certainty of their completion. I would not ask for any portion of my subject a greater consideration than its merits claim; nor would I enforce an argument in its favor one jot beyond its intrinsic worth. But I may be permitted to say that the importance which your sex, my female friends, may justly claim, is, in this particular, greatly and injuriously undervalued. Man is scarcely more indebted to your sex for existence and the protecting care that supports him in helpless infancy, than for the mode of thought, the habits of mental perception, and all those actions that result more from principles than impulse. Indeed, under your care, impulse itself is subservient to virtue; and those very passions that, uncontrolled, degrade us below the brutes, will, from your directing influence, become amenable to reason, and the moving causes of noble deeds. The errors into which you have fallen in nurturing beings lent you by heaven, have resulted less from an unwillingness to be instrumental in good, than from a misconception of the powers of apparently trifling circumstances, and the time when those circumstances are to have effect. You have too often believed that the reasoning powers of your offspring were never called into action until they had evinced either cunning enough to evade your just commands, or wisdom sufficient to show you that your commands were unjust; and hence you have been careless of those exhibitions of passion to which disappointment may have wrought you. You have shown to their infant perceptions, the pattern of their lives, distorted by evil feelings, and panting for revenge. They may not have understood the motives of this exhibition, but depend upon it, they have fully comprehended its nature and operation, and treasured up the example for future imitation. Pain may ruffle the placid brow of infancy, the wants of nature may distort its features by moans, but the livid spot of anger is too often the symbol of parental error, and the lifted hand of revenge is a mimic copy of some older example. The Spirit of God may change the heart of your children from nature to grace, but the providences of God have decreed that nature may, by early examples, and salutary precepts, be rendered so pure, that the operations of grace shall only be evident to Him by whom it is conferred. To you, then, my female friends, belong in a peculiar degree, the power and privilege of effecting the great ends at which all Peace Societies aim. Our sex may labor by the press, or admonish from the sacred desk, and gain here and there a convert to our doctrines; but still we are far down the stream, resisted by the force of the current that gathers new powers by every moment's descent, and imbibes a hue from every object it passes. But you have the direction of the fountain, the very sources whence emanate the streams of human thought, the current by which all after life is to be influenced and appreciated. Will

you then, instructed as you are now in the duties and precepts of pacific principles—will you suffer that spring of human intellect to be polluted by the impurities of false precepts, or acquire a sickly tinge from unfriendly examples? Or, aside from these positive evils, will you by negative goodness, suffer the minds of your infant charge to be without the influence of accidental causes? Will you, by neglecting to guard your own words and actions, lead them to a misconception of moral duties, and render their whole subsequent life a scene of contention with their fellow men, or at best of mental combat between the effects of impressions and newly acquired estimate of moral dignity? I speak to you with confidence, with boldness on this theme. I demand your most salutary influences, not as a grace entirely to your offspring, and through them to society, but in discharge of an immense debt, which your sex owes to the founder of christianity, and which can only be repaid by devoting the advantages you have attained, to the good of mankind and the extension of those principles by which you have been benefited.

THE INTELLIGENCER.

—“And Truth diffuse her radiance from the Press.”

GARDNER, FRIDAY, APRIL 21.

VILLAGE ARISTOCRACY.

In almost every village of much importance, there is, amongst certain persons who would be considered, or fancy themselves actually to be, above others, a spirit of pride, or what is called aristocracy, which is one of the greatest evils—we should be pardoned for calling it one of the greatest curses—that can afflict society. Generally it is mostly to be found amongst those, who, in consequence of their over-reaching in business, have succeeded in accumulating the greatest sum of “the root of all evil.” We say it is chiefly confined to rich people of this character, for generally we have observed that those who have obtained wealth by honest industry, are still too honest—too sensible and worthy,—to consider themselves above their less gifted or less fortunate fellow citizens. Some official distinctions, too, not unfrequently operate to feed that vanity and self-esteem which conduce to the evil of which we complain. Aristocrats of these descriptions are confined to no party or sect exclusively—their place is always with what happens to be the most popular; and were Monarchy or even Mahometanism looked upon, in the places where they reside, as the most popular, they would be loyal monarchists or flaming Mahometans. A want of principle is at the bottom of a love of this kind of popularity and village aristocracy.

Nothing is so odious to us as aristocracy. It is the inflexible evidence of little minds, and we regard it as pardonable to despise those who manifest it. Are not all men born equally free and independent? Should not character constitute the only righteous claim to honor and distinction? How then is it, that many of those who boast of republicanism on their tongues look with a sort of scorn and sovereign contempt upon their more discerning neighbors because they may not have so long a purse or may not have been so successful in filling it at the sacrifice of other's property? It is because republicanism is not in the heart. Such men are not practical friends to our Government, or to the genius of our institutions. They do not believe, or will not allow, that all men are born free and equal. Perhaps their fathers were rich and this has made them a higher order of beings than their fellows. Or by their boldness and independence they have succeeded in attracting more of the gaze and astonishment of the multitude, and this would make it disgraceful in them to descend to the level of worth and virtue, where their neighbors are found. Men of this description are to be found almost every where, and wherever they are, they are pests to society. To punish and correct them the most effectually, they should never have conceded to them by the people, that claim to superiority which they covet. All upright persons should so behave towards them as to convince them at sight—we say at sight, for seldom can they be favored with conversation with such people—that they do in reality look down upon them with as much pity, as they affect to look upon them with contempt. Such men generally long for public distinctions. These, happily, are in the gift of the people. But the people should make it a matter of conscience never to give them a vote, or otherwise help them towards obtaining the honors which they aspire. While the campaign is open, they will indeed be the humble servants of every citizen they meet. They have an object in stooping so low at such a time. But depend upon it, when once their object is obtained—when once they are elevated by the people—they will turn tyrants. They will tread cruelly upon the heads of those who elevated them, and would, were it in their power, deprive them of the dearest rights they possess. For this spirit of aristocracy, could it have its way, would end in nothing short of despotism. There is much of it in our New-England villages; but still more of it at the South. It is, virtually, treason against republicanism—against our government; and we should not care if it were made punishable by law.

RIGHT TO COLLEGES.

Rev. Parsons Cooke, of Ware, (Mass.) in his wrath against Cambridge College, says that University “belongs to the whole people” of the state, and therefore the Unitarians ought not to have the “power of filling the learned professions with men of their own liking.” The orthodox are getting very republican; wonder if they will permit us to tell them that *Bowdoin College belongs to the whole people of Maine*, and that the orthodox, therefore, ought not to have the power of filling the learned professions with men of their own liking? But this, we suppose, alters the case. An argument is true while it serves their convenience; when it would interfere with their assumptions it becomes unsound—mere nonsense. But Mr. Cooke is very consistent. While he contends that the Unitarians ought not to have the control of Cambridge College because it belongs to the whole people, he also intimates that the orthodox ought to have the exclusive control of it, and for the very reason *why the Unitarians ought not to have it*. That is, *learned people ought to have nothing to do with what belongs to the whole people*; but what is the right of the

whole people should belong exclusively to the orthodox. This is the man who lately libelled President Kirkland and Judge Davis—circulating a report, in a pamphlet written by him, that they had embezzled monies belonging to the College. The charge has been proved, by testimony from the proper authorities, to be utterly false. Speaking of the accusation, Judge LOWELL says: “Of all the libels which political and theological hatred have fabricated, this one of the Rev. Parsons Cooke's is, under all its circumstances, the most malicious and unprincipled.”

“THE PLOT.”

The editor of the *Christian Mirror*, in his last paper, publishes an article from the Vermont Chronicle, a Calvinistic paper, the design of which is, not perhaps to *refute*, for little is done to this effect, but to *discredit* the disclosures made by the *Christian Advocate* and *Journal and Zion's Herald*, in relation to a combination alleged to have an existence among the orthodox for the purpose of forming a “christian party in politics,” with a view to obtain political power. The *Mirror* publishes the article as an act of justice, seeing that the story has been recently circulated in several papers in Maine. The article from the Vermont Chronicle, complains, because neither the editor of the *Advocate* nor his correspondent has given the names of the Agent of the combination, nor of any other of the persons “high in influence” with the orthodox, who are said to be the movers in the business. And because no such names are given at length—noting but the letter C. being given as the initial of the Agent—the writer seems to think there are no such persons, and accordingly sets off in triumph, basking a bold defiance in the following language:—

“Let him give his accusation such a definite shape, that it may possibly be met. Let us have something in particular to disprove. Let him name the Agent—the men who employ him—the men who patronize him. Let him state their crime so definitely, that it may be met by evidence.” &c.

The call is responded to—the challenge is accepted. In the *Christian Advocate* of Friday last, the former correspondent comes boldly out and gives names and more particular statements relative to “the plot,” promising further disclosures forthwith. The Agent he declares to be the Rev. Mr. Cherry, in connexion with whom also, as the principal movers in the business, he names the President of the Auburn Theological Seminary and the President of the American Tract Society. Dr. Beecher and Dr. Ely are also mentioned in the article in a way to give his readers to understand that they are concerned in “the plot.” The names of more members of the combination we suppose will be given shortly. If so, some persons near home may feel unpleasantly. If the editor of the *Mirror* had delayed publishing the bold challenge from the Vermont Chronicle one week longer, he might have inserted in connexion with it—as an act of justice due to the facts in the case—the article in last Friday's *Advocate*. No doubt he will give it to his readers as soon as possible. We shall do the same.

PROGRESS OF TRUTH.

Br. Fisk, of the N. Y. *Gospel Herald*, in an article giving an account of the state of our cause in the several States in the Union, says:

“Accounts from Michigan represent our cause there as in a prosperous condition. We have a very active friend in the worthy Governor (Cass) of that territory. Kentucky, Indiana, Alabama, the Carolina's, &c., are fast breaking the shackles of bigotry and superstition. Ohio is not behind in the glorious work of intellectual emancipation. There are not less [fewer] than seven thousand Universalists in that section of the state called the ‘Western Reserve.’

In New-Jersey, Delaware, Maryland and Virginia, we know that the good cause prospers abundantly. In Trenton, N. J. where some five or six months ago our orthodox brethren were publicly congratulated inasmuch as the doctrine of Universalism had never been preached in that place, our friends now are making preparations to build a church. In Baltimore, our friends are very numerous, and of the first respectability. In Delaware, liberal principles are openly avowed and defended by some of the most eminent men in the state,” &c.

UNSEASONABLE REPENTANCE.

We extract the following from a letter published in the last *Trumpet*, dated “Athens Co., (Ohio) March 22.”

“Last year the Presbyterians got up a subscription to raise a sum sufficient to employ two Missionaries, who were to be sent for from the Theological Schools in New-England. The people were told that they could be obtained for \$800 each; and if one half of the sum could be raised by subscription, the other half would be given by the Missionary Society. They got the sum subscribed, and last fall the two Missionaries came on. One of them makes his stand in Athens. The other has made his, twelve miles from town, in a part of the county that had been most liberal in subscribing. On his arrival a meeting was called to hear him preach. After meeting the conversation of the hearers turned on the merits of the new Missionary. Mr. H. (an Irishman, who was one of the subscribers,) observed that he thought him a wonderful man;—said he, This is the first time I ever knew a preacher bring so many to repentance at the first sermon; and I presume there is not one present that subscribed for the Missionary, but that heartily repents it.”

THE WATCHMAN.

The *Christian Repository* has passed into the hands of Rev. William Bell, and now comes to us under the title of *WATCHMAN AND CHRISTIAN REPOSITORY*. It is to be published weekly, in Woodstock, (Vt.) on half a super-royal sheet, at \$1.50, if paid in advance, or \$2, if not paid till the expiration of the year. The first number is made up of nearly all original matter of an interesting character, and is well printed. We trust Br. Bell, like a faithful Watchman on the walls of Zion, will give the alarm whenever

danger threatens our civil or religious rights, and that he will communicate much profitable instruction to a numerous list of subscribers and to the public.

EDITOR OF ZION'S ADVOCATE.

Four weeks ago Mr. Wilson put us in the way of asking him a question or two on the subject of Mr. Bradford's sermon. We accordingly proposed them in a civil and friendly manner in our paper of April 3d,—entertaining no doubt that as an honorable man, willing to have the truth known, he would readily and cheerfully give direct and fair answers to the questions. As yet he has taken no notice of them. Is this courteous among neighbors and friends? Perhaps, however, he might have overlooked them, or has not had time or room to give us the desired answer. We will, then, take the liberty of repeating the substance of them. Does the editor of the *Advocate* believe that all for whom Christ died will be saved? Did not Christ die for all?—Very plain questions, from which no honest or candid man, who feels satisfied that he has the truth on his side, need shrink.

We perceive that in the *Advocate* of last week, Mr. Wilson makes an extract from one of the communications of “A. B.” inserted in this paper, to which he gives the caption of “Balfour and Annihilation,” intending, as it appears to us, to give his readers to understand that Mr. Balfour holds to annihilation, or that his system leads to annihilation from which there is no recovery. Every one who is acquainted with Mr. Balfour's views, or has read the numbers of “A. B.” knows very well, that such an idea is no where admitted, and is contrary to truth.

NEW SOCIETY.

A new Society of Universalists has lately been gathered in Chester, (Vt.) A Constitution has been adopted and signed by 51 or 60 respectable members, and the prospects of the society are very flattering.

“We wonder that Mr. Cummings, editor of the *Mirror*, should have understood us to mean the Bible or any part of that blessed book, when we said the pure and undefiled religion described by St. James had nothing to do with a creed. By this word we meant one of those things agreed upon by Synods, Councils, &c., which have been the cause of controversies, wars and bloodshed in almost every age. If he will take the Bible for his creed, and as his only creed, we will go with him heart and hand; and all the ‘controversy’ we will have with him shall be a friendly effort to obtain its true meaning. He will accept our thanks for having published our article on ‘Talking about religion.’”

A writer in the *Mirror*, over the initials T. J. B., has written an article evidently in reply to Br. Dods' remarks made in Bangor, when Mr. Greenleaf was present, but cautiously avoids mentioning the fact that he alludes to those remarks. It does not seem to amount to any thing.

We have received a printed copy of the Sermon delivered in Bangor, on the 25th of February, by Rev. JOHN B. DODS. The doctrine which it is directed to establish seems to be—that man is possessed of two natures, the earthly and the heavenly Adam—the carnal nature being the kingdom of darkness; the spiritual, the kingdom of light; the former being the devil, the latter, the Christ. Consequently every man has a devil and a Christ in his own person. The Christ will finally triumph—the carnal nature, or Satan, being destroyed by temporal death, at which time the spiritual part, or Christ, will ascend to glory. The discourse, to say the least, is an ingenious one.

ORIGINAL COMMUNICATIONS.

For the Christian Intelligencer.

LETTER—NO. VI.

ON THE SUBJECT OF MR. BALFOUR'S VIEWS.

DEAR SIR AND BROTHER,—

To show that Mr. B.'s system of a general resurrection at one period of time is very erroneous, I need only refer you to the conversation of Jesus Christ with the Sadducees, “Now that the dead are raised,” says he, “even Moses showed at the bush, when he called the Lord the God of Abraham, the God of Isaac, and the God of Jacob, for he is not a God of the dead, but of the living.” Here Jesus says that the dead “are raised,” not that they shall be at some future time; and that they then existed conscious beings, he further implies, by saying “he is not the God of the dead but of the living.” The Sadducees it is said, denied the resurrection, whether angel or spirit; while the Pharisees confessed both i. e. the Sadducees denied all future existence, whether material or immaterial, while the Pharisees believed that man would exist immaterially, until the resurrection, when they would be clothed with material bodies. Their question then could not as Mr. B. takes for granted, merely concern a material resurrection, but the general subject of future existence. And that man would exist after death, was the point which Jesus aimed to prove from Moses, and not Mr. B.'s system. Mr. B. takes for granted, however, that the word resurrection, stood for the same idea in the mind of Jesus Christ, which it does in his mind, and therefore supposes that he was endeavoring to prove to them the truth of his system, when it evidently embraced only the general idea of future existence, without specifically designating the mode. And as the material resurrection of the Pharisees was future, Jesus spake of it in union with the general sentiment, when he said “they shall rise,” &c. although the word resurrection might stand for an idea in his mind, essentially different from the general sentiment. The general sentiment supposed a material resurrection, but Jesus believed it to be immaterial and spiritual. Two persons may talk of the resurrection and be united in generals, while they are divided in particulars, but this by no means implies that the resurrection embraces precisely the same idea to both; two men may talk of diamonds, one may suppose rightly, that the word diamond,

stands for a brilliant substance, while in the mind of the other, it stands for a brilliant substance composed of carbon, capable of cutting glass, &c. yet the general idea of a diamond, that it is a brilliant substance, is common to both. Jesus Christ and the Pharisees and Mr. Balfour, may believe in future existence, and call it the resurrection, and agree in many things respecting it, e. g., that man will possess identity, consciousness and be capable of enjoying happiness, yet still the word resurrection may otherwise stand for a different idea in the mind of each. To prove Mr. Balfour's sentiments on this subject, it is necessary for him to show that the word resurrection, stood for the same idea in the mind of Jesus Christ, that it does in his, which cannot be done without proving also, that St. Paul differed from Jesus Christ, for Mr. B. believes in a material resurrection of the body, while Paul tells us that it will be a spiritual body, and that flesh and blood cannot inherit the kingdom of God, and that there is no more identity between our present body, and our spiritual body in the resurrection; than there is between the grain sowed, and the stalk raised, or between the sun, moon and stars.

Mr. B. begs the question when he says that this conversation of our Lord with the Pharisees relates wholly to the resurrection of the body, for there is not a word said about the resurrection of the body, during the conversation, and I challenge Mr. Balfour or any one else to produce the testimony of a single inspired writer, who ever has told us that the body would be raised. The resurrection of the body is as Mr. B. has told us a mere heathen notion, which took its rise somewhere in Arabia; and is not a doctrine of Revelation. Even the Pharisees who acknowledged the resurrection, did not believe in the resurrection of the body, but that the soul would pass into another body, and as the resurrection of the body was not a received opinion either by the Sadducees or Pharisees, it could not have been the subject of conversation, without we can conceive it possible to talk of a subject upon which we have no ideas.

Mr. B. also begs the question when he says that the Sadducees did not believe in either angels or spirits. We have no such information about them in scripture. It is said they believed in no resurrection, either angel or spirit, i. e. no future existence either material or immaterial; while the Pharisees confessed both. According to Josephus, they believed the Old Testament, which teaches the existence of angels; and to show them that it also taught by implication the doctrine of future existence, which they denied, Jesus quotes to them what Moses wrote of God, that when he appeared to him, he declared himself to be the God of Abraham, and the God of Isaac, and the God of Jacob, and thus shows them the impropriety of supposing God to be an object of worship, love and reverence to inanimate matter, which is incapable of exercising worship, love and reverence. “I am the God” implies that I am the object of love and worship and reverence to Abraham, Isaac and Jacob. And the conclusion which they could not avoid drawing from this sentiment is, that Abraham, Isaac and Jacob, were then conscious beings, and not in a state of annihilation as they supposed, and as Mr. B. now supposes, for God is not the God of the dead, but of the living. He can be no object of love, worship and reverence to dead matter. To love, worship and serve God, implies conscious existence; and as God was an object of love, worship and reverence to Abraham, Isaac and Jacob, they must have been, when God declared himself their God, living conscious beings. Yours, &c. A. B.

[For the Christian Intelligencer.]

DEVOTION.

Destitute must be that heart of every spark of heaven born fire, of every generous sentiment, consecrated affection, and reverential feeling, that does not warm with love in the hour of devotion. Who, that has in the sanctuary of his bosom, a divine principle, can contemplate the divine character, and not feel his soul kindle with rapture? Surely if by this, a sacred flame is not enkindled, some withering blight must have passed over the affection, some heavy mildew must have gathered on the best feelings of the heart, and some unfriendly spirit must have enlaved the mind. These, to be sure, may exercise a strong and heavy power, but the silent influence of heaven, the sacred spirit of devotion, will free the mind from all the chains that bind to earth; and it will rise, through all the varieties of untied beings, up to nature's God; where, it will enjoy a prelibation of that world, where all shall dwell in the bosom of goodness.

It is right, then, that man, though he was made to cultivate peace and friendship in the bosom of society, and to exercise his faculties and virtues upon the thronged theatre of the world, should at times, shut out its contending interests, retire from its deceptive charms, its “painted follies,” its idle pleasures, and its raging passions, that he may hold communion with God, and thus enjoy the peaceful luxuries of devotion. It lulls the ruder passions of the heart into repose, and softens the cares of life. Its sacred truth fans the flame of divine love. The most pious strains of the devout Psalmist, were breathed in the hour of devotion. “Day unto day uttereth speech, and night unto

night showeth knowledge.” What pleasure on earth can we enjoy, so pure and divine, as in the adoration of God? Our hearts warmed and inspired with the celestial fire of heaven, we can lie down in green pastures by the side of still waters, saying, “goodness and mercy shall follow us all the days of our lives, and we will dwell in the house of the Lord forever.” No wonder the tongues of angels, broke out in admiration of a work so well calculated to fill the soul with unmingled joy. But shall it cease, when the tabernacle of clay shall fall to the dust? Shall its silken chords be broken then forever? It cannot be. Those sympathies that are awakened by holy meditations, can never cease to enrich and beautify the soul. And that, which is the glory of angels and the joy of saints, must be co-existent and co-extensive, with Deity.—Yes—when the sun, which now rises in splendor and sets in glory, with its broad beams shall have expired—when the moon, which now walks in lightness shall be no more—when the glittering stars, which now adorn the evening sky shall have expired like a taper—when the mountains, which now abide in majesty, shall have been scattered and brought low—their place, shall be dried to the fountain—when the spangled heavens shall be rolled together like a scroll—and when the universe, with its lofty pillars shall be entombed in its own ruins, then, the soul will rise triumphant, and unite in paeans of never-tiring strains to God. SIGMA.

[For the Christian Intelligencer.]

BRIEF NOTES.—NO. 6.

TEXT. *Therefore all things whatsoever ye would that men should do to you do ye even so to them: for this is the law and the prophets.*—Matt. vii. 12.

With great propriety this has been called the golden rule. It is short, but comprehensive. It is easily remembered, and should be sacredly regarded. But too often has it been unheeded. The consequence has been trouble and sorrow.

Let us inquire how we would that men should do to us? We will begin with the second table of the law.

How would we have children do to us? Would we not wish them to honor and obey us? Would we not desire their respect and love, when old, or sick, or poor, or infirm? Would we not that our children conduct in such a manner, in all respects, as should not shame, or grieve, or trouble us?

If we were children, how would we that our parents should do to us? Would we not wish that they never provoked us to anger? That they be kind, and loving, and faithful? That they provide for our instruction, and government, and comfort?

Again. How would we be treated by our fellow men? Would we wish them to kill or injure our persons, our characters, our connexions, our possessions, our comforts? Would we have proud, oppressive, provoking language, manners or conduct towards us? Would we not wish mankind to do us all the good in their power?

Again. How would we that men should do to us, with respect to property? Would we have them steal from us, or cheat us, or get the advantage of us, or withhold what is due, or deprive us of our right, or prevent our reasonable success? Would we not on the contrary, wish them to help and assist us in the forementioned respects?

Again. How would we that men should do to us with respect to chastity? How would we have them treat our mothers, wives, sisters, daughters, or other near kindred, or friends? Would we be betrayed, and wronged of our relatives and connexions? Do we have no care or concern for the shame, or disgrace, or contempt of our dear sisters and daughters?

Again. How would we that men treat us with respect to truth? Would we have them belie us, or speak falsely of us, or to us, to deceive, disappoint, and vex us? Would we have them defame our characters, ridicule our persons or try to sink us in the esteem of others? Would we have them witness against us falsely in a civil court, to wrest from us our property, our good name, our honor, and our happiness?

Again. Would we have others to covet what we have, envy our prosperity, and watch every chance to obtain, by fraud or force what is most dear to us? Would we have our fellow men hard, and mean, and knavish towards us? Would we have them enslave, imprison, impoverish us? Do we wish all to torment us every way in their power?

Let us consider, how we would have our children, or servants, or those whom we employ, behave themselves towards us, and let us realize our obligation to our heavenly Father, and our Lord and Master Jesus Christ.

BIBLICAL CRITICISMS.

JUDGES, ix. 13. “Wine, which cheereth God and man.” Wine is here very improperly said to cheer both God and man. It should be gods, that is, the hero gods of the heathen; for Jotham is speaking of men of an idolatrous city. Or it might be translated, with great propriety, “cheer both high and low;” both prince and people; for the meaning is, all conditions of men find themselves refreshed by wine.

1 KINGS, iv. 29. “And God gave Solomon wisdom and understanding exceedingly much, and largeness of heart, even as the sand that is on the sea shore.” Lord Bacon has admirably illustrated the singular expression in the closing sentence of this text. He represents, that, as the sand upon the sea shore increases its marks, that, so Solomon's mind continued an ocean of knowledge.—*Christian Mirror*.

THE CHRONICLE.

"And catch the manners living as they rise."
GARDINER, FRIDAY, APRIL 24, 1829.

New Steam Packet. We learn from the Argus and other sources, that the Steam Boat Connecticut, lately one of the line from Providence to New-York, is to run the present season, from this place to Boston, via Portland. She was to leave New-York on Monday last for Boston, and will probably be here in a few days. The Connecticut is a first rate Boat, rising 350 tons burthen, (not 200, as stated in the Bath Gazette,) and in speed, size, and accommodations for passengers, greatly exceeding any other Steamer, ever in the waters of Maine. Her great size and draft of water will not admit of her going farther up the river than this village, at all times of the tide. Of course, to ensure regularity and punctuality in her trips, she must stop here. It is the intention, we understand, to convey passengers and baggage to and from Hallowell & Augusta, either in a small steam boat, or in stages. This arrangement, we should suppose, would be more satisfactory to all who wish to take passage in the Connecticut, than the certain delay which would frequently be occasioned by attempting to run her to those places. We have not learnt precisely, what is to be the price of a passage to Boston in the Connecticut, but understand it will be but little higher than is now paid in the packets. We cannot but hope that this enterprise will prove profitable to the proprietors, as it must certainly be a great convenience to the public. The running of such a boat as this to the Kennebec from Boston, will, undoubtedly, attract much travel here.

Catholic Emancipation. We learn by the last advices from England, that a Bill, making, generally speaking, liberal concessions to the Irish Catholics, has been introduced into Parliament by Mr. Secretary Peel, in behalf of the Ministry, and passed in the House of Commons by a vote of 348 to 160. This bill proposes to remove from the Catholics civil disabilities, and to grant them equal political rights, and to admit them into both Houses of Parliament without restrictions as to numbers. On becoming members of either House they will be required to take an oath to support the succession of the Crown, to abjure the sentiment that Princes excommunicated by the Pope may be deposed and murdered by their subjects, and to disavow all intention of subverting the Established Church of England. They may hold all corporate offices—such as Sheriffs, Judges, &c., but no Catholic can be capable of holding the office of Lord Lieutenant of Ireland, or Lord Chancellor. They are not to hold places belonging to the Established Church, nor to advise the King in the appointment of officers connected with it. With respect to property, they are to be put on an equal footing with Dissenters. Between the Catholic Church and the See of Rome, there is to be no intercourse in spiritual matters. Provision is to be made against the future entrance into England and Ireland of the order of Jesuits. To constitute them electors, they must possess a freehold estate of forty shillings; but this is proposed to be raised to ten pounds.

All things considered, this is as liberal—as republican as could be expected to come from the British Ministry. Probably such concessions would not have been made, did not the permanency of the crown in Ireland absolutely require them. The bigots are enraged at the bill.

The election of a Pope to succeed Leo XII, was to have begun on the 23d of February. The election is in the hands of about 50 Cardinals, who are shut up in the Vatican, and not permitted to go out again until they agree upon one of themselves as the Pope. By virtue of his election, we suppose, he becomes, what he was not before, infallible.

Rhode Island. Messrs. Brown, D'Wolf, Freeborn, Barker, Whipple, Potter, Hawkins, Remington, Barber and Field—the Jackson ticket for Senators in Rhode Island—have been elected by a majority over the "Republican Prox," of 280 votes.

D. N. Carr, editor of the Baltimore Republican, has been appointed Naval officer of that Port.

B. W. Richards, Esq., has been unanimously chosen Mayor of Philadelphia, vice Mr. Dallas, who has been appointed by the President United States Attorney for Pennsylvania.

Mr. Adams is expected to return to his seat in Quincy, with his family, in May.

The Legislature of the province of New-Brunswick have passed a law imposing a duty of \$10 per head, on horned cattle, and \$13 per cwt. on dead meat, coming from the United States. This will completely shut up that market against the sale of beef cattle, sheep, &c., from this State. Heretofore an extensive trade has been carried on

between Maine and New-Brunswick, in the articles now prohibited.

A law was passed last winter by our Legislature allowing to towns the right of authorizing the Assessors therein to abate a sum, not exceeding three dollars, of the highway tax of any inhabitant, who shall own and exclusively use, cart wheels having rims or fellos seven inches, at least, in width.

York Cathedral, which was burnt in February last, was 527 1-2 feet in length and 107 feet in breadth. The height of the principal tower was 213 feet, of the two western towers 196 and the body of the edifice 99 feet. The building was erected about five hundred years ago.

A third attempt was made on Friday night last to set fire to the office of the Trumpet and Universalist Magazine. Some pious wight seems determined to burn up that establishment—for the sake of religion, we suppose.

Col. Barry, the new Post Master General, has entered upon the duties of his office. The National Intelligencer represents him as a very estimable man.

Mr. Van Buren has made a friendly visit to Mr. Adams. This is the only member of the new Cabinet who has visited him. Mr. Adams and Gen. Jackson have not spoken together yet.

Nathaniel Mitchell, Esq. has been appointed Post Master of Portland, vice Mr. N. Low, removed.—Gen. J. P. Boyd, Naval Officer, Boston, vice Maj. Melville, removed.—John P. Deatur, Collector of Portsmouth, vice Mr. Upham, removed.—B. H. Norton, formerly of Hallowell, Post Master of Hartford, Conn. vice Mr. Law, removed.

In 55 towns in the Eastern District, the votes for member of Congress, are,—Dean, or Ellsworth, 912;—Hathaway, of Ellsworth, 817;—Jarvis, of Ellsworth, 779;—Upton, of Castine, 769;—O'Brien, of Machias, 593;—Morrill, of Belfast, 293;—Scattering, 58.—Whole No. of votes, 4221.

Gov. King recommended operations on the new State House last Monday.

If some of our office seekers would spend as much time in qualifying themselves for the offices they covet as they do in endeavoring to get into them, they would be more deserving success and would lay the public under a greater obligation to their disinterested patriotism.

Five hundred houses have been destroyed in Augusta, Georgia, by fire—loss \$500,000.

A State Convention will be held in August on the 10th of June next, by the friends of the new Administration, to nominate a candidate for Governor.

Is this a woman? The Belfast Farmer says the trinitarian congregational society in that town have concluded to settle Rev. Bethiah Green, of Brandon, Vt. as its Pastor.

New Invention. Mr. L. V. Badger, of Dover, N. H. has invented a machine to make people more pious with less fire than common. It is a newly constructed oven in which 16 pies, 8 inches in diameter, may be well baked with one cent's worth of coal.

Some of our readers will recollect a disagreement which happened at the last annual muster in Belfast, between the Major General and the Colonel of the Regiment mustered, and which "made a great laugh at the time." Gen. Hodsdon wished to have the regiment wheel according to his system, and the Colonel undertaking to wheel his men "backward into line," the Maj. General rushed forward and took the command of the Regiment himself, directing them to obey his orders. One company commanded by Capt. Sumner Pattee refused to obey. The Captain, Lieutenant, and Ensign were successively ordered under guard, when the Orderly Sergeant promptly stepped forward and dismissed the Company. The Colonel refused to take command of the Regiment again, and left the field. These four officers have since been tried by a Court Marshall, of which Maj. Gen. Jedediah Herrick was President. Colonel Woodman was acquitted of all charges against him except that of refusing to resume the command of his regiment, for which he has been sentenced to be reprimanded in orders. Capt. Pattee and his Lieutenant and Ensign were all acquitted of blame.

Hallowell Ade. Definitions, &c.—Fine Ladies and Shop boys.—Machines to carry Dry goods from one part of the city to another.

Friendship.—A covenant between people not to do each other any harm.

Earthly Glory.—Carrying in Chesnut street, from 11 A. M. until 5 P. M. a blue cloth coat lined with scarlet velvet.

N. B. The cape to be undesignedly pinned in such a manner as will exhibit the lining to the best advantage.

The private fortune of the King of the Netherlands is said to be greater than that of any other sovereign in Europe.

Judge Marshall has consented to be a candidate for member of the Convention about to revise the constitution of Virginia. That body will embrace such men as Madison, Marshall, Monroe; Robertson, Clifton and Chamberlaine. Before this body, the 60,000 non freeholders of Virginia mean to demand their rights. They will undoubtedly be granted in the new Constitution, and Rhode Island will be left the only monument of aristocracy and feudal vassalage to this Republic.—*Prov. Amer.*

Bowdoin College.—The catalogue of this College for March contains of Medical Students 98, Seniors 29, Juniors 21, Sophomores 22, Freshmen 35—Total 205.—The principal annual expenses are for tuition \$24, and for room rent \$10. Boarding in commons from \$1 10 to \$1 20 per week; in families \$1 75. Many of the students, by a grant from the Legislature, have the greater part of the charge for tuition relinquished to them.

Great Fire in New-York.—On the 10th inst. a fire broke out at three o'clock in the morning, in a bakery on Canal street, which extended through several wooden buildings till it reached the *Lafayette Theatre*, which soon sent up a tremendous sheet of flame, and the fire spread to other buildings, consuming altogether seventeen or eighteen buildings in one row. The light was so great that a newspaper could be read in the lower part of Broadway, near a mile distant.

The town of Charlestown on Friday last voted to postpone indefinitely the further consideration of the subject of annexing a part of that town to Boston.

The ice covers the whole of Lake Erie, 4 feet thick, as is reported. It is now 23 years since the ice was so tremendous. If the Lake breaks up with a storm, there will be tearing work all along shore.

The U. S. Assistant Quarter Master General at Houlton, Me. J. B. F. Russell, has advertised in Bangor that proposals will be received until May 15 for the construction of a Military Road from the forks of the Matawankeag River to the U. S. Garrison at Houlton.

Mr. Berrien, U. S. Attorney General, has been invited to deliver an oration before the Literary Societies of the College of New-Jersey, at their next anniversary, and has accepted the invitation.

The Nashville Banner contains the following note of striking fire by the agency of ice:

"Provide a piece of ice clear and transparent, an inch thick and three inches in diameter. Shape the edges so as to leave the sides convex, and as near as possible to resemble a double convex burning lens. Then polish the ice by rubbing it between the palms of your hands until you produce a smooth and regular surface; and it will readily draw a focus from the sun and ignite any matter which is moderately combustible."

An honest Dutchman, after his return from serving a tour in the Pennsylvania Legislature, was visited by one of his neighbors, who thus accosted him: "Well, Mr. Brummelbottom, what have you done this time in the Legislature?" Brummelbottom—"O be sure I knows not vot de resht do, I make two hunder d-a-u-l-e-r."

A plain spoken gentleman being asked his opinion as to a compromise between two parties on a certain question, replied that a little conciliation and condescension might do wonders; but if one party was determined to be dog-matical, and the other cat-egorical, the matter must end in *worrying and scratching*.

TO CORRESPONDENTS.

"Cincinnati," another "A. B." "Verbun," and "A Universalist," came to hand too late for this week's paper. They shall be heard soon.

A communication signed "Philip Munger," has been received.

MARRIED.

In Leeds, on the 20th ult., by George Turner, Esq., Mr. Nelson Gilbert, to Miss Rebecca Sampson.

Ye sons and daughters, bright and fair,
Who live in cold celibacy,
For you no real pleasures are,
Except you live conjugally.—[Com.]

DIED.

In Waterboro', 29th ult. Mr. Joseph Pike, aged 91—a soldier for five years in the French War.
In Bridgton, Miss Betsey Pike, aged 22.
In Portland, Robert Hiley, Esq., aged 55.
In Ashburnham, Mass., 19th ult. Mr. Joseph Gibbs, aged 72—a soldier of the revolution. His death was occasioned by the fall of a tree.

MARINE JOURNAL.

PORT OF GARDINER.

ARRIVED.

Schr.	Brilliant, Brown, Bath.	April 18.
"	Bolivar, Stearns, Wiscasset.	
"	Olive-branch, Blanchard, Bath.	
"	Boston, Blanchard, Boston.	
Sloop	Gen. Warren, Smith, Sag Harbor.	
"	Deborah, Burdaci, Sandwich.	
"	Aurora, Springer, Bath.	
Sloop	Traveller, Caldwell, Ipswich.	April 19.
Schr.	Mind, Weymouth, Ipswich.	April 20.
"	Debenature, Collins, Boston.	
Steamer	Tom Thwab, Harriman, Bath.	April 21.

SAILED.

Schr.	Mary, Rollins, Boston.	April 16.
"	Sidney, Soule, do.	
"	Eagle, Bliss, do.	
"	Sally-Ann, West, do.	
Schr.	Warronantogus, Waitt, Boston.	April 17.
Sloop	Syren, West, Portland.	

NEW TESTAMENT LEXICON.

JUST received and for sale by P. SHELDON, a *GREEK LEXICON*, adapted to the New Testament, with English Definitions, by Rev. S. C. LOVELAND, price \$1 25. "The design of this work," says the author, "is to facilitate the study of the New Testament in its original language, and to render it the more accessible to my fellow citizens. It presents them the explanation of those words that speak the treasures of divine inspiration, in their native tongue." Gardiner, April 23.

SMITH'S NEW ARITHMETIC.

JUST published, the third edition of Smith's Practical and Mental Arithmetic, new edition, with very great improvements, and accompanied by CUBICAL BLOCKS, for the illustration of the Cube Root. This work now forms a complete system, and may safely be pronounced superior to any work of the kind ever before published, for common schools. It is, besides, the cheapest work of the kind published. For sale by P. SHELDON.

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THE LADIES' MAGAZINE.

SUBSCRIPTIONS to this highly popular and valuable periodical are received at the Gardiner Bookstore. It is conducted by Mrs. SARAH J. HALE and published monthly by Putnam & Hunt, Boston.—P. Sheldon, agent, Gardiner. The price is three dollars a year payable on the delivery of the third number. Each number contains about 50 pages elegantly printed on fine paper.

CONTENTS OF THE APRIL NUMBER.

Original Miscellany. The Intellectual Character of Woman.—Alexander Standish: or, Love in the Olden Times.—Recollections No. 1.—Our Village School.—Fancy's Flight.—The Warning.—Letter to the Editor.—Empress Maria Louisa.—Young Ladies' Seminars.—The Blind. *Original Poetry.* The Gifts of Spring.—Heart's Ease.—The Daughter.—The Tamed Eagle.—The Dying Girl.—Song of a Swiss Peasant.—To Woman.—Elegant Leisure. *Literary Notices.* The Family Monitor.—The Village Choir.—Thatcher's Treatise on Bees.—To Readers and Correspondents.

NOTICE.

THE Trustees of MONMOUTH ACADEMY, having made provision for connecting with said Academy a Female Department, would now inform the public that a spacious room has been finished, in a convenient manner for such a school, and that they have engaged an Instructress highly recommended.

The school will commence the first Monday in May next.

All the solid and ornamental branches will be taught; also the French language.

Globes, Oratory, and all other apparatus used in such schools will be furnished; and board and tuition on as favorable terms as can be obtained at any similar institution in the state.

JAMES COCHRAN, Secretary.
Monmouth, April 6, 1829.

TO THE PUBLIC.

BEWARE OF IMPOSITION.

A PAPER was lately put into my hands by a friend, headed, *Perkin's Rheumatic Pills*, which, on reading, I found to be almost a perfect transcript of my directions for my Patent Vegetable Rheumatic Pills. Any one by comparing them may see the likeness. This being the case, whoever the person may be, physician, apothecary, or what not, it amounts to a certainty, that he is a person incapable of even writing directions, much more of discovering a remedy for that most afflictive and obstinate complaint; and therefore must be an attempt to impose upon the public. Had he not taken my copy I should not have said a word; but, as myself, as well as the public at large are interested, I thought it my duty to them as well as to myself, to notice it.

Whatever physicians or the public at large may think of patent medicines, or of those who obtain patents, I can assure them that I despise quackery as much as any one. I have reason to say that my pills have done more than a thousand times the good that they would have done had I not obtained a patent, for a thousand have now taken them and found relief; to one, who would have heard of them if it had not been kept a secret. My rheumatic medicines are the result of long and patient experiments upon the medicinal vegetables of our own country, which resulted in the most fortunate discovery of a remedy for the above complaint, far superior to any ever before used. It has stood the test of near twenty years, during which time, more than 200,000 boxes have been used, and sales constantly increasing. In confirmation of what I say, I have the recommendations of many gentlemen of the first respectability in the State; and physicians of high standing throughout the United States, approve of them, and recommend them.

What I have said, will no doubt be sufficient to put down this contemptible attempt at imposition.

These Pills may be had of Maynard & Noyes, Boston, No. 13, Market-st., by the wholesale, at a liberal discount.

RECOMMENDATION.

Extract of an unsolicited letter from a gentleman in the U. S. Army, dated Philadelphia, November 13, 1823.

Sir,—I had been for more than two years severely afflicted with this complaint, when I procured a single box of your Rheumatic Pills: I took them, together with the external means recommended by you, of sweet oil, &c. The effect to my great joy was a complete cure. I had previously exhausted the whole Materia Medica, and was on the point of resigning myself to the disease, when accident made me acquainted with your invaluable remedy.

WM. P. SMITH.

DR. E. DEAN. April 24.

A LETTER TO DR. BEECHER.

FOR sale at the Gardiner Bookstore, "A Letter to the Rev. Dr. Beecher, Boston; By WALTER BALFOUR." In reply to a Lecture preached in the Vestry of the Hanover street Church, by Dr. B. on the parable of the rich man and Lazarus. 36 pages. Price 10 cts.

DISTRICT OF MAINE.—35.

L. S. BE IT REMEMBERED, That on the twenty-eighth day of March, in the year of our Lord, one thousand eight hundred and twenty-nine, and in the fifty third year of the Independence of the United States of America, Josiah Hook, of said District, has deposited in this office, the title of a book, the right whereof he claims as proprietor, in the words following, to wit:

"The Practical Expositor, and Sententious Reader: or Art conformed to Nature in acquiring Language. Consisting of a collection of the higher class of English Terms, exemplified in short sentences, and rendered, or translated into familiar language, in parallel columns; comprising Maxims, Moral Reflections, and Observations upon a variety of interesting Subjects; with Sketches of Information.—Professional, Biographical, Historical, Scientific, &c. Designed, more especially, for a Class Book; to be read, construed, and translated in Schools; but is well adapted to the use of Families and Individuals. With an Appendix, explaining and exemplifying many of the Latin phrases, which occur in the Laws, and in English Composition. By a Citizen of New-England."

"Language is the key of knowledge."

"Education is the anchor of liberty and supporter of our rights."

Rich and useful sentiments, early implanted in the mind, are like choice scions, ingrafted in the tender stock.

Gardiner: published by P. Sheldon. 1829."

In conformity to the Act of the Congress of the United States, entitled "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled, an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned, and for extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

J. MUSSEY, Clerk of the D. C. of Maine.
A true copy as of record.
Attest: J. MUSSEY, Clerk D. C. M.

"NATIONAL" SCHOOL BOOKS.

THE attention of School Committees and Instructors is invited to the following valuable works:—

THE NATIONAL READER, by Rev. J. Pierpont, intended to hold that place in the Schools of the United States, which Scott's Lessons and Murray's Reader hold in Great Britain.

INTRODUCTION to the National Reader, (just published) by the same author; designed for the third or middle class, and to hold the rank of Murray's Introduction.

THE NATIONAL SPELLING BOOK, by B. D. Emerson. Introduced into all the Boston public Schools.

INTRODUCTION to the National Spelling Book; designed for the use of primary Schools, by B. D. Emerson.

ALSO:—

THE AMERICAN FIRST CLASS BOOK,

by Rev. J. Pierpont.

SMITH'S PRACTICAL AND MENTAL ARITHMETIC, new edition.

MORSE'S IMPROVED GEOGRAPHY & ATLAS, with outline Maps.

WHEELPLEY'S COMPEND, with Questions.

Published by Richardson & Lord, Boston, and for sale by P. Sheldon, Gardiner.

In the press and will shortly be published, ELEMENTS OF GEOMETRY, with Practical Applications for the use of Schools, by T. Walker, of the Round Hill School, Northampton.

A new LATIN READER, with an Interlined Translation, by S. C. Walker, of Philadelphia.

March 27, 1829.

THE Subscribers, having been appointed by the Judge of Probate for the County of Kennebec, commissioners to receive and examine the claims of the several creditors to the estate of CLARK BARKER, late of Pittston, in said county, deceased; and six months from the tenth day of March last is allowed for the creditors to bring in and prove their claims before them,—Hereby give notice that they will meet at the house of George Williamson, in Pittston, on the first Saturday of May and first Saturday of June next, at one of the clock in the afternoon on each of said days, to attend to the services assigned them.

GEORGE WILLIAMSON,
JOSEPH COLBURN.

Pittston, April 1, 1829.

THE ELEGANT YOUNG HORSE, WAIRIO.

OF a fine dapple or spotted grey, sixteen hands high and five years old, raised in Charlestown, New-Hampshire, from the N. Jersey breed,—will stand at the Stable of the Subscriber, in Pittston, where gentlemen desirous of improving our breed of horses are respectfully invited to call and view for themselves.

GEORGE WILLIAMSON.

Pittston, April 11, 1829.

NOTICE.

ALL Notes or Accounts of 6 months standing must be settled without delay.

G. H. COOK, & Co.

Gardiner, March 13, 1829.

Who wants a New Book?

HUTCHINSON'S TRIUMPH.

JUST received and for sale at this office and by the Editor in Augusta, the posthumous work of the late Rev. SAMUEL HUTCHINSON of Buckfield, entitled "A Scriptural Exhibition of the Mighty Conquest and Glorious Triumph of Jesus Christ over Sin, Death and Hell; and his Exaltation, his Second Coming. The Day of Judgement, and the Capacity, Equality and Success of His Reign; and the Ultimate Triumph of His Ransomed." Price 75 cents each.

SABBATH SCHOOL PSALMODY.

JUST received and for sale by P. Sheldon, Sabbath School Psalmody. By E. Barrett. Recommended by Rev. Messrs. J. M. Whitton, Ebenezer Colman, John H. Church, N. W. Williams, Wm. Jenks, John Colman, Warren Fay, Howard Malcom and Artemas Bullard, Secretary of the Massachusetts S. S. Union.
Gardiner, April 10.

LAWS OF MAINE.

In the year of our Lord one thousand eight hundred and twenty nine.

An additional Act respecting Sheriffs.

Sec. 1. *Be it enacted by the Senate and House of Representatives, in Legislature assembled,* That the fees of Sheriffs and their Deputies, of Coroners and Constables, for the services hereinafter specified, shall be as follows, viz.—For the services of an original summons or *Seize facias*, either by reading the same or by copy, on one defendant, twenty five cents; if on more than one defendant, then for each defendant, so served, twenty five cents; for the service of a *capias* or attachment on one defendant with summons twenty five cents; if on more than one defendant, then twenty five cents, for each defendant so served. And if the Officer, by the written direction of the Plaintiff or Plaintiffs, his or their Agent or Attorney, shall make a special service of any writ of attachment, by attaching property, he shall receive therefor the sum of fifty cents, including the summons thereon; and for taking the body on a *capias*, he shall be allowed the sum of fifty cents for each defendant on whom such writ shall be so served. For a bail bond and writing the same, including principal and sureties, to be paid by the person defaulting to bail and taxed for him, if he should prevail, twenty cents; For the service of a warrant, fifty cents. For travel across any toll bridge or ferry, actually passing in the service of a writ, execution or warrant, the sum by law payable at such bridge or ferry for a man and horse, if actually paid on the services or return of such writ, execution or warrant. And for travel by water to and from any Island, or crossing any river in making service of any writ or warrant where there is no ferry established, such sum as may be allowed by the Court to which such writ or warrant may be returnable. For levying and collecting executions in personal actions, for every dollar of the first hundred dollars, three cents; for every dollar above one hundred, and not exceeding two hundred dollars, two cents; and for every dollar above two hundred dollars, one cent. For collecting costs on a writ of possession, the same as on executions in personal actions. And the fees aforesaid shall be in addition of the fees, heretofore allowed for the same services.

Sec. 2. *Be it further enacted,* That no Sheriff shall demand or receive from any of his Deputies, any part of the amount of fees for levying and collecting executions, issued by any Justice of the Peace, and wherein the debt or damage does not exceed twenty dollars. Nor shall he demand or receive of any Deputy, more than the rate of twelve per cent. on the amount of fees for travel and service, and other emoluments of office, accruing after the first day of April next.

Sec. 3. *Be it further enacted,* That each Deputy of the respective Sheriffs, shall at all times keep a true and exact account, with the items thereof of all fees for travel and service, and other emoluments of office, which have accrued or shall be due him by virtue of the same. And it shall be the duty of each Deputy aforesaid, within twenty days next after the first day of December annually, to return under oath to the Sheriff, a true copy of said account up to the time of said return, with the items thereof, *Provided*, however, that this duty shall not extend to any part of such account, which shall have been so returned previous to the time aforesaid.

Sec. 4. *Be it further enacted,* That it shall be the duty of the Sheriffs of the several counties of this State, within ten days next after the twentieth day of December annually, to make up from the accounts returned as aforesaid, by all their said Deputies, a true and exact account of the amount of fees for travel, for services, and for other emoluments of their office, specifying the different classes of items thereof, which have accrued or shall be due them from their Deputies; and also of the amount of said fees and other emoluments specified as aforesaid, which have accrued or shall be due them, in their said office, besides the amount accruing from their Deputies, within one year next before the time of their so making up the same, and including the whole of the accounts of their Deputies, after the said account of the Sheriff was so made up in the year preceding; and said Sheriffs shall within said ten days, make a true return under oath of their said account to the Treasurers of their respective Counties. And the Sheriff of each County, after deducting from the sum total of his account aforesaid, the sum hereinafter limited for the Sheriff of each county respectively, and also after deducting from said sum total the amount of said account which has accrued and become due to him, otherwise than from his Deputies, shall pay over the residue of said sum total to the Treasurer of his County, for the use and benefit of such County.

Sec. 5. *Be it further enacted,* That the Sheriffs of the several Counties of York, Cumberland, Lincoln, and Kennebec, shall be limited to the sum of seven hundred dollars each; the Sheriff of Penobscot to six hundred dollars; the Sheriffs of Oxford and Somerset to five hundred dollars each; and the Sheriffs of Hancock, Washington, and Waldo to four hundred dollars each.

Sec. 6. *Be it further enacted,* That it shall be the duty of each County Treasurer, at the expense of his County to make out and return to the Secretary of State, within ten days next after the first day of January annually, a true and attested copy of the account rendered and returned to him by the Sheriff of such County, and showing the amount thereof retained by such Sheriff, and the amount paid over to the said Treasurer.

Sec. 7. *Be it further enacted,* That the appointment of any Deputy Sheriff or Goaler shall be in writing under the hand of the Sheriffs appointing them, and recorded in the office of the Clerk of the Judicial Courts of the county for which such Deputy is appointed; and when a Sheriff dismisses any Deputy Sheriff or Goaler from office, he shall deliver his written discharge to such Deputy Sheriff or Goaler, and shall lodge a copy thereof in said Clerk's office to be recorded; and for recording such discharge, the Sheriff shall pay said Clerk twenty five cents. And no appointment or discharge of any Deputy Sheriff or Goaler shall be valid, until such appointment or discharge is so lodged or recorded, except discharges by operation of law, or by vacancy in the office of Sheriff.

Sec. 8. *Be it further enacted,* That this act shall take effect and be in force after the first day of April next, and all acts and parts of acts inconsistent with this, be and hereby are repealed.

Approved by the Governor, March 5, 1829.

An additional Act regulating Divorces.

Sec. 1. *Be it enacted by the Senate and House of Representatives, in Legislature assembled,* That divorces from the bonds of matrimony shall be decreed in case either of the parties shall wilfully desert the other for the term of five years without reasonable cause, or in case either of the parties shall join and continue with the society called Shakers for the term of time aforesaid, separate from the other party; or in case either of the parties shall be confined in the State Prison for said term of time—*Provided*, however, that when it shall appear that the desertion or joining and remaining with the society called Shakers, was by the consent or collusion of the parties, and done, on the part of the party applying, with an intention to procure cause for a divorce; or when the application for divorce is made by the party guilty of the desertion, or who shall join and remain with said society, or by the party thus confined in the State Prison, or when the parties shall have cohabited together after said term of time, which shall be the alleged cause for divorce, in such cases no divorce shall be decreed: *Provided*, that no decree of divorce for or on account of any of the causes aforesaid shall bar the issue of such marriage from inheriting; but the question of the right of such child or children to inherit shall be tried and settled upon the principles provided by law in the same manner as if this act had not been made.

Sec. 2. *Be it further enacted,* That when a divorce shall be decreed for any of the causes aforesaid, the court, by whom such divorce may have been decreed, may order, and enforce the same provision in favor of the Libellant out of the estate of the Libellee, as is provided by the fifth section of the act to which this is an additional in the case of divorce for the cause of adultery. And when the wife shall apply for a divorce for any of the causes aforesaid, and a divorce shall be thereupon decreed, she shall be entitled to her dower to be assigned her in the lands of her husband in the same manner as if her husband were naturally dead.

Approved by the Governor, March 3, 1829.

An Act making provision for organizing Corporations.

Be it enacted by the Senate and House of Representatives, in Legislature assembled, That whenever it may become necessary to call a meeting of any Corporation, by application to a Justice of the Peace, and he shall issue his warrant thereon, it shall and may be lawful for the person to whom the said warrant may be directed, or for the Justice who shall issue the warrant, to call the meeting to order, and to preside therein; and he shall have the same power and authority as is given by law to moderators in town meetings, until a moderator for such corporation shall be elected: *Provided*, that the person so organizing and presiding therein shall not be responsible for any error in Judgment, concerning the legal qualifications of any person claiming the right to vote at such meeting.

Approved by the Governor, March 3, 1829.

An additional Act respecting Foreign Attachment.

Be it enacted by the Senate and House of Representatives, in Legislature assembled, That any person or persons, body politic or corporate, entitled to any personal action (except such as are excepted by "an Act concerning Foreign Attachment") against any person or persons, body politic or corporate, having any goods, effects or credits so intrusted or deposited with any other body politic or corporate, (except counties, towns, and parishes), that the same cannot be attached by the ordinary process of law, may cause the goods, effects, and credits, so intrusted or deposited, to be attached in the same manner as is provided by the laws of this State, in cases where the goods, effects and credits of a debtor are intrusted or deposited with individuals, and the officer, to whom a writ for this purpose may be directed, shall serve the same upon such body politic or corporate in the same manner, as is or may be provided by law for the service of writs and processes in civil actions on such corporations, and the corporation in which such writ may have been served, may appear in court by attorney or agent, and make disclosure, and such disclosure shall be in writing and sworn to by such attorney or agent, and the same proceedings shall thereon be had throughout, *mutatis mutandis*, as are provided in other cases by the several laws of this State, respecting Foreign Attachment.

Approved by the Governor, March 3, 1829.

An Act making further provision, concerning records of Justices of the Peace.

Sec. 1. *Be it enacted by the Senate and House of Representatives, in Legislature assembled,* That from and after the passing of this Act, whenever any Justice of the Peace shall have died, or removed from the State, without recording and signing any judgment rendered by him in any action entered before him, and such Justice's docket, the original writ, and executions, issued by him and returned, shall appear to be in due form of law, and shall be deposited in the office of the Clerk of the Judicial Courts of the County, within which such Justice had jurisdiction, such Clerk shall, when thereto requested, make out and certify copies of the original writ and execution, if any issued, which copies shall be received and deemed sufficient evidence to maintain an action of debt thereon: *Provided*, such Clerk shall also certify that the docket of such Justice was kept in usual form, and that such action was duly entered therein.

Sec. 2. *Be it further enacted,* That any Justice of the Peace, who shall neglect, for sixty days after the rendition of any judgment by him, to make up and sign a record thereof, shall forfeit and pay a sum not exceeding one hundred, nor less than twenty dollars, to be recovered in an action of debt before any Court of competent jurisdiction, to the use of any person who shall sue therefor, and shall be further liable, in a special action of the case, for all such damages as any person shall sustain by reason of such neglect.

Approved by the Governor, March 3, 1829.

An Act providing for the survey and admeasurement of logs.

Sec. 1. *Be it enacted by the Senate and House of Representatives, in Legislature assembled,* That the selection of the several towns of this State may, if they deem it necessary, annually appoint any number of suitable persons, not exceeding seven, to be surveyors and measurers of logs, who shall be under oath faithfully to discharge the duties of their office. And it shall be the duty of such surveyors to inspect, survey and measure all logs floated or brought to market, and offered for sale in their respective towns; to reduce them into several classes or denominations, corresponding to the different qualities of boards, and other sawed timber, which may in their opinion, be manufactured from them; and to make out and sign certificates, specifying the quality and quantity of such logs, and deliver the same to the several towns of this State.

Sec. 2. *Be it further enacted,* That for their services, such surveyors shall be allowed and paid the following fees, viz: four cents per thousand feet, board measure, for reviewing or inspecting only, and three cents more per thousand feet for measuring and marking the quality and quantity of such logs, and making out and delivering certificates of the same as aforesaid, and at that rate for a greater or lesser quantity to be paid by the purchaser.

Approved by the Governor, March 5, 1829.

An Act repealing part of "an additional Act respecting Highways."

Be it enacted by the Senate and House of Representatives, in Legislature assembled, That the third section of "an additional Act respecting Highways," passed the twenty fourth day of February, eighteen hundred and twenty seven, be and hereby is repealed.

Approved by the Governor, March 5, 1829.

An additional Act respecting the appointment of Clerks of the Judicial Courts.

Be it enacted by the Senate and House of Representatives, in Legislature assembled, That every Clerk appointed by the Justices of the Supreme Judicial Court, by virtue of an act passed on the twenty first day of February last, shall be held to perform several duties and be subject to all the provisions and requisitions which are prescribed in the existing laws of this State, respecting Clerks of the Judicial Courts; *Provided*, that this act shall not be construed to impair the powers of the Justices of the Supreme Judicial Court, in the appointment of Clerks, as prescribed in the act aforesaid.

Approved by the Governor, March 5, 1829.

An Act additional to the several acts now in force securing to owners their property in logs, masts, spars, and other timber.

Sec. 1. *Be it enacted by the Senate and House of Representatives, in Legislature assembled,* That when any logs, masts, spars or other timber shall be conveyed by freshets, on unimproved lands adjoining to any rivers, ponds, bays, streams, brooks or inlets in this State, and which may lie thereon four years, shall be forfeited to the owners of said lands; and when conveyed, as aforesaid, on improved lands which the owner or owners of said lands shall give public notice to the owners of such logs, masts, spars or other timber, at the expense of the latter, in some paper printed in the County, where such owner or owners, if known, may live, if any such there be, otherwise in the paper printed for the State, or by posting up written notices at two or more public places in the town where said lands are situated, and three adjoining towns for three successive months, that such logs, masts, spars or other timber have been conveyed upon said lands, that the owner or owners of such lands is desirous of improving the same, and he or they wish or require the owner or owners of such logs, masts, spars or other timber, to remove the same from his, her, or their land, and if, after such notice, the owner or owners of such logs, masts, spars or other timber, shall refuse or neglect to remove the same within one year, then such logs, masts, spars or other timber, shall be forfeited to the owner or owners of such land.

Sec. 2. *Be it further enacted,* That whenever any logs, masts, spars or other timber shall hereafter be carried by freshets or otherwise lodged upon any unimproved lands adjoining any rivers, ponds, bays, streams or inlets within this State, and have laid thereon for the term of six months, and shall afterwards be removed from said lands by freshets or otherwise without the consent or aid of the owners of such logs, masts, spars or other timber; the owner or occupier of such lands shall be entitled to receive a reasonable compensation for the damages, which said owner or occupier may have sustained by said logs and timber, and is hereby authorized to have and maintain an action of the case,

against the owner or owners of said timber to recover compensation for the damages aforesaid, after demand made and refusal to pay the same.

Sec. 3. *Be it further enacted,* That the third section of an Act additional to an Act to secure to owners their property in logs, masts, spars and other timber in certain cases, be and hereby is repealed.

Approved by the Governor, March 5, 1829.

An Act repealing certain parts of the several acts now in force to organize, govern and discipline the Militia.

Sec. 1. *Be it enacted by the Senate and House of Representatives, in Legislature assembled,* That so much of the several acts now in force to organize, govern and discipline the militia, as requires the exhibition of cartridges of powder and balls, or of powder and balls not in cartridges, by noncommissioned officers and privates, at the annual inspection, be and the same hereby is repealed.

Sec. 2. *Be it further enacted,* That so much of the law as provides compensation to Quarter-Master of Regiments and Brigades, and also so much of the law as requires the personal examination and inspection of military stores, in towns and plantations, be and the same hereby is repealed.

Approved by the Governor, Feb. 18, 1829.

An Act regulating evidence in certain cases.

Be it enacted by the Senate and House of Representatives, in Legislature assembled, That persons who have been Stockholders of any incorporated Bank, in this State, shall after the sale and transfer of their stock therein, be deemed and considered as competent witnesses for or against the same Bank in which they have been interested; any law to the contrary notwithstanding.

Approved by the Governor, Feb. 20, 1829.

An Act regulating the sale of Salt.

Be it enacted by the Senate and House of Representatives, in Legislature assembled, That in every contract which shall be made within this State, after the first day of May next, for the sale, transfer and delivery of Salt by the hoghead, such hoghead shall be taken and considered to consist of eight bushels, any custom or usage to the contrary notwithstanding.

Approved by the Governor, Feb. 20, 1829.

An Act enlarging the powers of Constables in the town of Eastport.

Sec. 1. *Be it enacted by the Senate and House of Representatives, in Legislature assembled,* That any constable in the town of Eastport, in the county of Washington, be, and hereby is authorized and empowered to serve upon any person or persons in said town, any writ, summons or execution to him duly directed, in any personal action where the damage sued for or recovered shall not exceed five hundred dollars, including all processes in which said town is or may be interested, and return thereof to make to the Court to which the same may be returnable. *Provided* however, that every such constable, before he serve any such process, shall give to the Treasurer of said town a bond, in the sum of two thousand dollars with sureties, sufficient in the opinion of the Selectmen for the faithful performance of his duties; and for every process he shall serve or execute before giving such bond, he shall forfeit and pay not less than one hundred nor more than five hundred dollars, to be recovered by action of debt in any Court of competent jurisdiction to the use of any person who shall sue therefor; and all persons entering through the defaults or misdoings of such Constable shall have the same remedies on his bond, as are provided in respect to Sheriff's bonds, and the like proceedings in both cases shall be had, such variations being made, as will make the process effectual.

Sec. 2. *Be it further enacted,* That whenever the Sheriff of said county shall appoint any inhabitant of said town a Deputy Sheriff, he shall give public notice thereof immediately by inserting the name or names of the person or persons thus appointed in one of the newspapers published in said town; and from and after said appointment, and the publication thereof as aforesaid, the powers given to constables in said town by this Act shall cease.

Approved by the Governor, Feb. 15, 1829.

An additional Act respecting Banks.

Be it enacted by the Senate and House of Representatives, in Legislature assembled, That the second and fourth sections of an additional Act respecting Banks, passed the twenty third day of February, one thousand eight hundred and twenty seven, shall not be construed or considered to be in force until the first day of October, in the year of our Lord one thousand eight hundred and thirty one, at which time they shall be in full force and effect, any thing in said act to the contrary notwithstanding.

Approved by the Governor, Feb. 20, 1829.

An Act additional to an Act for keeping Watches and Wards in towns, and for preventing disorders in the streets and public places.

Sec. 1. *Be it enacted by the Senate and House of Representatives, in Legislature assembled,* That whenever any town shall at their annual meeting holden for the choice of town officers, determine that it will be for the benefit and safety of the inhabitants of such town to employ a hired Watch, it shall be lawful for the town at such meeting, to raise money to defray the expense of such Watch, and the sum thus voted shall be apportioned and assessed upon the polls and estates within the town, in the same way and manner as monies are assessed for other town purposes.

Sec. 2. *Be it further enacted,* That it shall be the duty of the Selectmen, Assessors and Town Clerk of towns in which money shall be raised for the support of a hired watch, to employ suitable persons as watchmen, to determine on the number each night, and fix on the regulation of the same, and discharge, without pay, such as neglect their duty, or misconduct while on duty. And they shall appoint a Captain of the watch for the night, who shall be furnished with a warrant, signed by one of the Selectmen, and attested by the Town Clerk, describing their duty generally, as is provided by the Act to which this is additional, and such further instructions as are not inconsistent with the laws of the State, as to the said Selectmen, Assessors and Town Clerk, may be deemed necessary for the peace and safety of the town. And the watch thus established shall, in relation to the duty required of it, have all the authority which by law is vested in a Constable's Watch.

Sec. 3. *Be it further enacted,* That the third section of the Act to which this is additional, be, and hereby is repealed.

Approved by the Governor, Feb. 28, 1829.

An Act defining the duties and powers of Justices of the Peace, respecting actions of Replevin.

Be it enacted by the Senate and House of Representatives, in Legislature assembled, That each and every Justice of the Peace, in his County, is hereby authorized and empowered, to hear, try and determine any action of Replevin for the recovery of twenty dollars and Chattels, not exceeding the value of twenty dollars; and the same forms of writs, bonds and executions shall be used, as are used in actions of Replevin in the Court of Common Pleas *mutatis mutandis*.

Approved by the Governor, March 4, 1829.

An Act to prevent Foreigners from exercising Acts of jurisdiction within this State by serving civil or criminal process.

Be it enacted by the Senate and House of Representatives, in Legislature assembled, That if any person not a citizen of the United States, or any person under the authority or color or pretence of authority from any foreign Prince, State or Government, shall enter upon any lands, cut any timber or serve any civil or criminal process, or exercise any act of jurisdiction, authority or ownership, or shall pretend or attempt, or claim right or threaten to do or perform any of the acts aforesaid, within the limits of this State as described by the treaty of seventeen hundred and eighty three, and always claimed and asserted by this State and the United States, such person or persons and every person who shall in any measure, aid, abet, or encourage the same, shall be deemed guilty of a high misdemeanor, and shall be liable to be tried for the offence by any Court having competent jurisdiction, in any County within this State, and shall be punished by fine and imprisonment at the discretion of the Court, according to the nature and aggravation of the offence.

Approved by the Governor, March 5, 1829.

An Act additional to the several Acts for the preservation of fish in Penobscot River and Bay, and the several streams emptying into the same.

Sec. 1. *Be it enacted by the Senate and House of Representatives, in Legislature assembled,* That the several Courts of Sessions in the Counties of Hancock, Penobscot, and Waldo, at their session next preceding the first day of May annually, shall appoint some suitable person in their respective Counties, to be a fish warden, who shall be sworn to the faithful discharge of his trust; and it shall be the duty of the Fish Wardens, so appointed, or any two of them jointly, as soon as may be after the tenth day of May annually, to examine if there be sufficient and convenient passage or sluice ways for salmon, shad, and alewives to pass and return any dam or other obstruction in or across Penobscot River, or any stream or pond emptying into the same or into any part of Penobscot Bay, northerly of the southern line of Lincolnville and Castine, as provided in the original Act to which this is additional, and if in the opinion of said Fish Wardens, any passage or sluice way, by or through any dam or other obstruction in the waters aforesaid, shall not be sufficient for the free passage of the fish aforesaid, or if there shall be no passage or sluice way at any dam or obstruction in said waters, said fish wardens shall forthwith give notice to the owner or occupant of such dam or obstruction, of such insufficiency or want of such passage or sluice way, and of what is required to make such passage or sluice way, sufficient and convenient, or to make such new passage or sluice way, and of the time within which the same shall be done, giving a reasonable time therefor, and if such owner or occupant shall not, within the time allowed, make such sufficient and convenient passage or sluice way, said fish wardens, or any two of them, may make or cause to be made such sufficient and convenient passage or sluice way, in a suitable and economical manner, at the expense of such owner or occupant, and for the recovery of such expense shall have and maintain an action of debt in any Court proper to try the same, in the County in which such passage or sluice way may be.

Sec. 2. *Be it further enacted,* That each fish warden appointed and sworn as aforesaid, shall be entitled to receive as a compensation for each and every day he shall be actually employed in examining the passage or sluice way, as required by this Act, two dollars from the County in which he resides.

Approved by the Governor, March 3, 1829.

An Act giving additional power to Justices of the Peace in certain cases.

Be it enacted by the Senate and House of Representatives, in Legislature assembled, That any Justices of the Peace, in this State, whose commission has already expired, or may hereafter expire, and shall not be renewed, be and hereby is authorized to issue and renew executions on judgments and recognizances, by him rendered or taken while in commission, which shall be received and executed by any officer to whom the same may be legally directed, in the same manner as if the commission of such Justice had not expired; and to make out copies of judgments, in such cases, which shall be received and deemed good evidence of such judgments, in any Court of law in this State to which the same may be offered: *Provided* however, that the authority given by this Act to issue and renew executions, shall not continue beyond the term of two years from the time such commissions expired.

Approved by the Governor, March 3, 1829.

An additional Act establishing the times of holding the Supreme Judicial Court within this State.

Be it enacted by the Senate and House of Representatives, in Legislature assembled, That so much of the several Acts as relates to holding a term of the Supreme Judicial Court in the County of Hancock in the month of October annually, be, and the same is hereby repealed.

Approved by the Governor, Feb. 27, 1829.

An Act to change the Names of certain Persons.

Be it enacted by the Senate and House of Representatives, in Legislature assembled, That Joshua Bowen Clark Greene, of South Berwick, in the county of York, shall be allowed to take the name of Bowen C. Greene; that Edward Haines, of Portland, in the county of Cumberland, shall be allowed to take the name of Edward Payson Haines; that Joseph Fernald, of said Portland, shall be allowed to take the name of Joseph Gannett Fernald; that Otis Paine, of said Portland, shall be allowed to take the name of Otis Holmes Paine; that Henry Burk, of said Portland, shall be allowed to take the name of Henry Gates; that Abraham Anderson 3d, of Winthrop, in the county of Cumberland, shall be allowed to take the name of Abraham Wendall Anderson; that Joseph Sessions, of Brunswick, in the county of Cumberland, shall be allowed to take the name of Joseph Washburn Sessions; that James Capernum and Elizabeth Capernum, of Falmouth, in the county of Cumberland, together with their children, shall be allowed to take the surname of Snelledge; that Margaret Rollins, of Falmouth, in the county of Cumberland, shall be allowed to take the name of Louisa Nancy Rollins; that John Weymouth, of said Alna, shall be allowed to take the name of Aurelius Langdon Weymouth; that Sharrington Stackpole, of Litchfield, in the county of Lincoln, shall be allowed to take the name of Sharrington Perkins; that James Shea, of Wiscasset, in the county of Lincoln, shall be allowed to take the name of James William Crowley; that Patrick Finn, of Whitefield, in the county of Lincoln, shall be allowed to take the name of William H. Finn; that Joseph Briehurst, of Bowdoin, in the county of Lincoln, shall be allowed to take the name of Joseph Briery; that Samuel Cordis Lee, of Winthrop, in the county of Kennebec, shall be allowed to take the name of Samuel Cordis Lee; that George C. Kennedy, of Readfield, in the county of Kennebec, shall be allowed to take the name of John Kennedy; that Salem Beale, of said Readfield, shall be allowed to take the name of Oliver Beale; that Thomas Jones, of China, in the county of Kennebec, shall be allowed to take the name of Augustine Thomas Jones; that John Richards, of Hebron, in the county of Oxford, shall be allowed to take the name of John Lee; that Calvin Farrar, of Waterford, in the county of Oxford, shall be allowed to take the name of Charles Calvin Farrar; that Samson Cole, of Paris, in the county of Oxford, shall be allowed to take the name of Samson Andrews; that Ann Whitney, of Sangerville, in the county of Penobscot, shall be allowed to take the name of Ann Bishop; that John Attwood Jayne, of Hampden, in the county of Penobscot, shall be allowed to take the name of John Clark Jayne; that Isaiah Wood, of Anson, in the county of Somerset, shall be allowed to take the name of Moses Wood; that Isaiah Whitthrop Wood, of said Anson, shall be allowed to take the name of Chessman Hovey Wood; that Japheth Ountou, of Starks, in the county of Somerset, shall be allowed to take the name of Japheth Gove; that Jess Whitten, of Montville, in the county of Waldo, shall be allowed to take the name of Charles True; and said persons shall, in future, be respectively known and called by the names, which they are respectively allowed to take as aforesaid; and the same shall be considered as their only proper names.

Approved by the Governor, March 3, 1829.

BALLOU AND TURNER'S HYMNS.

MUNROE & FRANCIS, Washington-st. Boston, have just published, the first edition of a new stereotype edition of the UNIVERSALIST HYMN-BOOK, prepared for public and private devotion, by Rev. Hosea Ballou and Rev. Edward Turner.

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January 23, 1829.

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